

# INDIAN RECORD

*A National Publication for the Indians of Canada*

Single Copies 10 cents

Vol. XXIX, No. 4

WINNIPEG, CANADA

APRIL 1966

ARCHIVES PROVINCIALES  
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EDMONTON, ALBERTA

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# INDIAN RECORD

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Subscription Rate: \$1.00 a Year

Printed by Canadian Publishers Ltd., Winnipeg, Man.  
Authorized as Second Class Mail, Post Office Dept., Ottawa, Canada,  
and for payment of postage in cash.

## Cree Employ "Share" Approach In Poverty Or Plenty

By Reverend Leon Levasseur

Environment and resulting pattern of thought and behavior are very closely correlated. City dwellers usually make poor farmers, people living in the Alps, poor sailors, and sea-shore residents, clumsy mountain climbers. And we could logically conclude, as we have in the last article, that isolation and small number at least partly explain why the old Indian way of life in Northern Manitoba and Saskatchewan was not the least interested in measuring time, distance, liquids, weights, et cetera

The best insurance policy in their struggle for the survival of the group and its parts, was all centered on the central value of SHARING.

This is possibly why the teacher's brother, a grade 7 lad who had come to reside at God's Lake for the academic year, was told by his Indian pal to knock only at the doors of the mission, the Hudson Bay manager's residence, and other "white men's" houses. Truly no one can be accused of trespassing when everything belongs to everybody, at least within the boundaries of a natural collectivity.

Should one be fortunate enough in the hunt, the question of who should benefit from this good fortune does not arise: all who are near enough to share, do so. Sharing is better than a deepfreeze. In this custom was assured the survival of the whole group. All eat well in time of plenty for one; every member of the band tightens his belt in time of famine for all.

In this context, it can be seen that our concept of "borrowing-lending" would have a somewhat different interpretation than in our culture, so enmeshed in precision of measurement. Though much of our borrowing between friends results in eventual non-payment due to carelessness and warped social habits, not so in the old Indian way of life.

Borrowing anything to be returned tomorrow, "wapaki," really and truly means, "when the lender has more need of it than I, the borrower."

The following incident which took place on the Churchill train, well illustrates this point. The missionary-priest on his way from The Pas to Wabowden was eating a sandwich for lunch, when an Indian came and handed him five dollars.

"Father, go and have a good meal in the diner. After all you did let me have five dollars 22 years ago." Obviously, the priest was in a greater need now. And so the one who had, shared with the one who had not.

In this pattern of sharing, the better provider enjoyed the greater prestige; and naturally, the best provider was implicitly the accepted leader, or chief. The act of receiving in itself accorded the giver the honor due to his superior ability. Even today, the welfare worker, as a dispenser of social aid, is often, in the mind of the receiver, being accorded that honor.

He is tacitly being recognized as functioning in the role of "chief"; there is absent that connotation of "charity" or "do-gooder versus under-privileged" shame on the part of the receiver.

The donor's role is both an honor and a duty; he is amply repaid in social recognition. Why should he fuss and get angry with all kinds of regulations, if his role is to "SHARE" the commonwealth and give a chance to the rich to exercise the stewardship with which they have been endowed by divine Providence?

Is there not greater joy to give than to receive?

## Book Reviews



Father Couture

## A Life Of Fr. Couture In English

A name well-remembered by Sudburians, we should imagine is that of Rev. J. M. Couture, SJ, known as the Flying Priest.

Although he died in 1949, this beloved apostle of the Ojibwa has not been forgotten, and the life of Father Couture has recently been printed in an English volume entitled "Afloat and Aloft."

Father Couture ministered to Indians from Wikwemikong of Manitoulin Island into the far wilds of Northern Ontario. The Indians called him Neend Amiskang, which means 'He-Whose-Comeing - One-Likes-To-See'. It becomes obvious that this brave and humanitarian priest was on a par with heroic figures of Mar-tyrs in the early history of Canada.

In "Afloat and Aloft," we read of the forest fire, of encounters with the animals of the Arctic and Sub-Arctic country, much about the terrain, the life and setting of the missions or the Hudson's Bay Posts.

This is a book with a deeply moving religious background, but it is also a tale of high adventure.

—Catholic Indian News



DOCTOR, LAWYER, MERCHANT, CHIEF. T. D. Allen. Westminster, 1965, \$3.50. An historical novel about John McLaughlin, Chief Factor of the Hudson's Bay Company.



TIME OF THE TOMAHAWK. Robt. E. Alter. Putnam, 1964, teen-age, \$3.50. An exciting story of a white boy, adopted by the Abenaki, and his adventures during the time of the Pontiac Conspiracy.

—Amerindian



# Bonanza For Northern Manitoba

The \$100 million forestry products plant in The Pas will likely be only the beginning of more large-scale industrial developments in Manitoba, Premier Duff Roblin said last month.

"We're just beginning, folks," the premier beamed at a press conference held his first morning back from a flying trip to Switzerland, New York and Toronto.

Mr. Roblin said he discussed the possibilities of more developments in Manitoba with other firms in both New York and Toronto, on his way to close the pulp mill deal in Zurich.

"The Nelson River project will trigger other projects," said the premier. "We will be hearing more soon."

Five weeks earlier, Mr. Roblin announced that the province is going ahead with the first stage of developing the Nelson River for hydro-electric power.

The undertaking, including part of

the flow of the Churchill River, building a generating station at Kettle Rapids and the construction of a transmission line to Winnipeg, will cost more than \$300 million.

While discussing further new developments only in generalities, Mr. Roblin hinted that another paper mill might soon locate in Manitoba. "We have other forests," he said.

The forest industry is to be developed by a European company, Monoca A.G. of St. Moritz, Switzerland.

Centred around a pulp and saw mill complex at The Pas, the company will have cutting rights to a 40,000-square-mile area north of the 53rd parallel along the Nelson River and north of the Hudson Bay Railway.

Investment for the initial stages of the project are in the neighborhood of \$45 million.

Initially, said Commerce Minister Gurney Evans, several hundred construction jobs will be provided in building the facilities at Arnot and The Pas. As the project develops, permanent employment will grow to 1,000 jobs directly connected with the operations and another 1,000 in subsidiary roles.

Half of the direct jobs will be in The Pas. The rest will be in Churchill and Arnot, and scattered throughout the forested areas of the northern part of the province.

"Full development of the project will provide 4,000 direct and indirect jobs," Mr. Evans said.

The minister said that the development, as well as probably doubling the population of The Pas, will be of immense benefit to Churchill and other communities in Northern Manitoba.

He said the cordwood from the debarking operation at Arnot would be shipped through the port at

Churchill and it is probable that much of the paper will be exported in the same way.

Steps have been taken to protect the rights of timber cutters currently operating within the boundaries of the area assigned to Monoca. Not only will they be able to fulfil their present leases, but arrangements have been made for them to double the size of their tracts if desired.

The province will also embark on an accelerated road building program in the north. Projected plans include winter truck roads from Wabowden and Thicket Portage to Lake Sipiwesk, and from Thicket Portage to the Thompson Highway and Wabowden to Cross Lake.

## Chief Sees New Jobs

News of Manitoba's new \$100 million forestry development complex was greeted jubilantly, last month, by civic officials and businessmen throughout Manitoba.

Chief Bignell, head of the Manitoba regional advisory Indian council, said, "We always lived in hopes that some day there would be jobs for all — jobs to enable to people of my band to earn a good living and take their place beside their white brothers. Now the day has come."

Promising the co-operation of his people to take fullest advantage of the opportunity presented by the industry, Chief Bignell went on to say: "The band council, the advisory council and the people of my band will all strive to acquire the skills that will enable them to fill the jobs this industry will create. We are all sincerely grateful . . ."

## Indians To Get Break

The pulp and paper complex to be built in northern Manitoba may be the key which unlocks the door to the benefits of the 20th century for a large segment of the province's Indian and Metis citizens.

"We rejoice at the opportunities being given to the people of Indian descent," Welfare Minister J. B. Carroll said.

The government is particularly pleased about the job prospects because no group of people in Manitoba is "more under-employed" at present, Mr. Carroll said.

In northern Manitoba this under-employment resulted from a rapidly increasing population and the fact that the resources, on which they were dependent, were not increasing at the same rate.

There are some 15,000 Indian and Metis citizens living in the 40,000-square-mile area in which cutting rights have been reserved for the developer, Monoca A.G., a Swiss corporation.

These people would be given every opportunity to participate in the new industry and the provincial government would make provision for their training.

The government was assuming that each person of Indian descent employed would have approximately four dependants. Approximately half of the ultimate number of workers could be Indians and Metis.

There was also potential employment for treaty Indians as well, the minister said.

## Education, Too, Has A Role

One important aspect of the establishment of a major integrated forest industry in northern Manitoba lies in the extensive training many northern Manitobans — including Indians and Metis — will receive.

Many of the operations that are planned must be carried out by skilled people. Training facilities will be provided for the teaching of the necessary skills, with the Northern Manitoba Vocational Centre at The Pas playing a major role.

Special attention will be given to employment of local people. The industry offers Indians and Metis excellent employment opportunities in all phases — cutting and forwarding, water transportation, debarking,

sawmilling, loading and in the mills.

About one-half of the total ultimate number of workers could be Indians and Metis. Extensive training will be necessary, but the entire new project is based on a renewable resource which should provide employment into the foreseeable future.

In a letter to Premier Roblin, Dr. Oskar Reiser of Monoca A.G. said: "We attach special attention to the employment of local people and appreciate, therefore, your intentions of establishing appropriate schooling and training facilities at the Northern Manitoba Vocational Centre at The Pas."

# Prospect Of Indian Pressure Welcomed

Speaking at an Indian Community and Economic Conference in Edmonton, at the end of January, a federal official welcomed the prospect of some Indian pressure on the provincial government.

Up to now, said R. D. Ragan, regional director of Indian affairs for Alberta, Indians have been pressuring the federal government for needed services.

Why don't Indians, as citizens of Alberta, "stand on their hind feet and demand that the province do something for them?" he asked.

## AGREEMENT STALLED

He warned that pressure on the provincial government might be necessary to rescue the federal-provincial community development agreement.

The province has already signed this proposal but it is still awaiting the federal signature.

Federal authorities might be reluctant to sign this agreement because the province has refused to go along with a joint welfare agreement which was proposed at the same time as the community development agreement, Mr. Ragan said.

## CALL FOR SIGNING

Delegates to the Conference approved a resolution calling for immediate signing of the agreement which provides for federal-provincial sharing of costs for sending community development officers to Indian and Metis communities.

Delegates talked out a resolution calling for full liquor privileges for all Alberta Indians.

The resolution was withdrawn after some delegates said the initiative in granting liquor privileges should be left to either the provincial government, who took the privileges away, or local bands.

## OTHER RESOLUTIONS

Some of the other resolutions approved called for:

- An accelerated federal adult education for Indians.
- Federal-provincial assistance for senior citizens' homes for Indians and Metis.
- More meetings between Indians

and the provincial government to discuss extension of provincial services to Indians.

- Increased Alberta representation on the national Indian advisory council. The prairie provinces now have two representatives each, compared to four each for British Columbia and Ontario.

# Indian Workmen To Tackle More Construction In Manitoba

Construction projects in the north, from now on, will be able to take advantage of new skills being acquired by Indian workmen.

At remote Garden Hill, at Norway House, and elsewhere, hammers, saws and other equipment will be manned by Indian workmen currently enrolled in basic carpentry and construction classes at various points, and who will start off by building their own community houses and schools.

Hon. George Johnson, minister of education, reports that four such classes have been under way since mid-January at Garden Hill and Ste. Therese Point on Island Lake, at Oxford House and God's Narrows.

Six more classes were launched in early March at Cross Lake, Norway House, Sandy Bay, Roseau River, The Pas, and Fort Alexander. Four more will be under way before March 15 at Berens River, Brokenhead, Waywayseecappo and Oak River.

All of the 14 courses, with about 200 men enrolled, are sponsored by the vocational branch of the Manitoba department of education and are being held on Indian reservations with the full support and co-opera-

tion of the federal government Indian Affairs Branch.

At the same time, the province is sponsoring 11 upgrading classes in isolated communities on reserves. These courses are preparing about 165 Indian men and women for future trade courses at the Manitoba Institute of Technology and other vocational centres.

## Dr. Kelly Dies

# B.C. Indians Lose Leader

The death, March 2, of Dr. Peter R. Kelly, long-time leader of British Columbia's Indian people, was described by Native Brotherhood President, Guy R. Williams, as "a deep personal loss as well as a great loss to the organization and the Indian people of British Columbia."

Dr. Kelly joined the Native Brotherhood in 1937, four years after it was formed, and from that time served as chairman of its legislative committee.

Born at Skidegate on the Queen Charlotte Islands, Dr. Kelly was a full-blooded Haida.

The loss of Dr. Kelly leaves the Native Brotherhood with an unfortunate situation, said Guy Williams, since it can no longer call on Dr. Kelly's store of information and experience for counsel.

"We will feel his loss most keenly because, among Indian leaders, no one commanded as much respect not only among his own people but among representatives of government as well," Mr. Williams said.

# Executive Meets

The Ontario Division of the Catholic Indian League will hold its executive meeting April 14 at the Notre Dame Parish Hall in Kenora.

Items on the agenda to be discussed by executive members include the choosing of a date and place for the coming annual Conference, selecting of topics for the Conference and the scheduling of speakers for the Conference.

# Telephone Beats Isolation

It was a happy event for Chief Leonard Monague and the Ojibways of Beausoleil Band on Christian Island in the Georgian Bay last December when he used the newly-installed direct-dialing telephone system to call the Indian Affairs Branch in Ottawa.

The call marked the end of semi-isolation for the island in winter and the beginning of a regular public telephone service.

Jules D'Astous, Director of Administration, accepted the call in the

absence of Robert F. Battle, Assistant Deputy Minister (Indian Affairs).

In congratulating the chief and his band on their achievement, Mr. D'Astous reminded Chief Monague of the old days, when emergency trips had to be made across the ice — a dangerous proceeding in late fall and early spring.

"You will recall that some years ago our agency superintendent almost drowned on such an emergency trip when he went through the ice with the horse, sleigh and everything," he said.

The new telephone service is linked to the mainland by means of a complex telewave system which uses a 200-foot mast. On opening day 55 band members had their own telephones and 12 others had applied for them.

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Indian farmers from reserves throughout Manitoba attended a three-day conference on agriculture and resource development at Winnipeg in March. Left to right are Chief Angus Swan, Lake Manitoba Band, Vogar; Thomas Cochran, Peguis Reserve, Hodgson, and Raymond Swan and Lawrence Mousseau, both of Vogar.



## Trust Needed For Progress — Ex-Chief

Government and business people must learn to place more confidence in the Indian if the Indians are to progress, a former chief of the Little Saskatchewan Band of Gypsumville said in Winnipeg last month.

Norman Sinclair, chairman of the three-day Indian Agriculture and Resource Development Conference, said in an interview that governments and businessmen must let the Indians handle their own problems.

He said in many instances highly-paid outsiders are brought to reserve to do jobs the Indians could do themselves.

"As long as this continues Indians will be at a standstill," the former chief said. "Anything that pertains to business seems to be taken from us. How can we learn to run our own affairs that way?"

Mr. Sinclair said a shortage of capital available to Indians was the biggest problem they faced in developing farms on their reserves.

### LOANS

"There are many people who would like to stay on the reserves

and farm but they can't get the capital to get started."

Mr. Sinclair called for increased loans to Indians for developing the reserves.

"Fooling around with loans of \$2,000 and \$3,000 isn't enough. It takes at least \$10,000 to get any sort of a farm started."

He emphasized that the money must be loans, not handouts.

"Handouts aren't the answer."

He said the present \$1 million revolving fund available to Canadian Indians was not sufficient. He felt increased long-term loans should be made available to Indians, repayable over a 20-year period.

### TOO SMALL

Mr. Sinclair also said some of the reserves were too small. "Even if all the land was utilized they couldn't maintain a healthy farming community."

He said the government has been telling Indians to use the land they have and then the size would be extended. "But how are you going to use the land when you have

nothing to start with?"

Mr. Sinclair felt Indian delegations and organizations were "pushed aside" in some government circles.

He cited as an example an appeal to Manitoba Mines and Natural Resources Minister Sterling Lyon.

"We wrote to him (Mr. Lyon) last winter and still haven't received a reply."

### FISHING

The letter asked the government to consider changing fishing regulations in Sturgeon Bay where the Indians are competing with commercial fishing enterprises using more and better equipment.

Commercial boats have the right to fish on any part of the lake, but the Indians are restricted to a 12-mile shoreline on Sturgeon Bay.

The regulations call for five-inch mesh nets which are used by the commercial enterprises. The Indians normally used 4¼-inch nets, fishing for pickerel rather than whitefish.

—Continued on Page 13

# Famed Native Woodcarver Dies

Ellen Neel, a leading authority on Indian carving, has died.

Mrs. Neel, 49, of Vancouver, B.C., died February 3 after an illness of two years.

Mrs. Neel was one of the few B.C. Indians to take up the art of Indian carving and became internationally known for her craft.

Many pieces of her work are displayed in museums in England, Denmark, France, Russia and South Africa. She had carved special works for Queen Elizabeth and comedian Bob Hope.

One of her hand-carved totem poles still stands on a hill in Korea, placed there in 1952 by Canadian servicemen.

Guy Williams, president of the Native Brotherhood in Vancouver, said Mrs. Neel is credited with helping to revive the ancient Indian art of hand-carving in the mid-1930s.

A member of the Nimpkish tribe of the Kwakiutl group near Alert Bay, Mrs. Neel moved to Vancouver about 30 years ago.

She began carving commercially in 1937 after learning the art from her grandfather, Charlie James, and her uncle, Mungo Martin. Both men achieved fame for their carving skill.

Mrs. Neel taught the art to her husband, Ted, and her six children. One son, 25-year-old Ted Jr., is carrying on her tradition and carving

commercially.

Mrs. Neel is survived by her husband, Ted, and five children, Biddy, Theo, Ted, Bob and Cora, all of Vancouver.

## Tipi Style Pavillion For Expo

The Indian Affairs Branch in Ottawa, under the direction of Joe Pawadiuk, will attempt to have the Indians of Canada represented at the World's Fair in Montreal in 1967. Plans are to erect a Pavilion of tipi design on St. Helen's Island, depicting the life of the Indians. The Pavilion will be staffed with hostesses of Indian origin and will feature many forms of handicrafts and Indian dancing.

The training of some 22 Indian girls is planned although only 12 girls will be hired. The girls, who will train in Montreal beginning this month, will take two language courses as well as take in such activities as theatre, ballet, concerts and sporting events.

Mr. Andrew Delisle of Caughnawaga has just been appointed Commissioner General of the Indian Pavilion at Expo.

## Art Exhibit Planned

The National Indian Council under the direction of Noel Wuttunee is presently working on the second National Art Exhibition, which is being collected for a tour this summer and also for display in various regions until the end of 1967.

Mr. N. Wuttunee, of Winnipeg, happily explained that the NIC's first Art Exhibit was a huge success because so many Indian people had a chance to view it. A few of the places where the paintings were displayed are: Sault Ste. Marie, Wikwemikong, Toronto, Regina, the Maritimes, Brandon, Edmonton,

and at the Trappers' Festival at The Pas.

The paintings are presently on their way back to Winnipeg where they will be dis-assembled and each one sent back to its owner with an invitation for each artist to resubmit an art work for the second Exhibit.

Mr. Wuttunee has indicated that he would like to have each painting framed by the artist if possible. He is also suggesting that the sizes be kept down to about 18 x 24 size. Mr. Wuttunee resides at 1181 Portage Avenue in Winnipeg.

—NIC News Bulletin

## No Square Deal For Indians — Rheume

By James Doyle  
in Canadian Register

The Canadian Indian and Eskimo do not seem to be getting a square deal under the law, according to Gene Rheume, director of "Indians and the Law," a federally-backed study to determine if Indians are, in fact, second-class citizens in dealings with the law.

"**PAROLE** doesn't actually exist for the Canadian Indian," said the soft-spoken former MP for the Northwest Territories. Citing an example of the unfairness of the law in Canada as exists today he said that parole is given to the white man who is able to produce evidence of the ability to be gainfully employed and able to make himself available to the periodic supervision of a parole officer.

"How could an Indian going back to a remote reserve and, perhaps, trapping for a living, be subject to a parole officer?" he asked. "All the

reports we have seem to indicate that Indians have special problems with the law. We intend to take a look at them."

The study is under the auspices of the Canadian Correction Association, a division of the Canadian Welfare Council, and is financially backed by the federal Indian Affairs Branch and volunteer welfare agencies across the country.

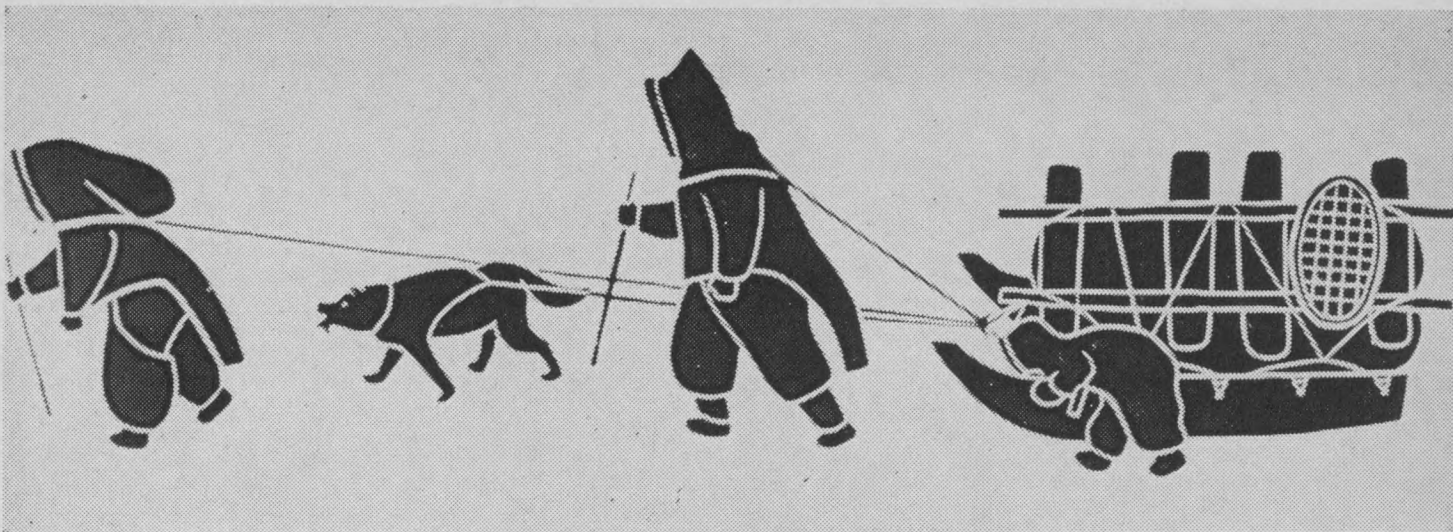
Mr. Rheume noted that, "we have no reliable statistical data on the Indian and Eskimo." He has set a target date of about one year to compile this necessary data. "We will have about a dozen people engaged in the project and we will work in 10 or 11 areas corresponding roughly to provincial divisions. It will be a national sampling of the problems of the Indians but naturally we cannot visit the 2,200 reservations in Canada." The study will also include work among the Eskimos and Indians of the Northeast

Territories and the Yukon.

He lauded special projects in progress among Indians in penitentiaries and other places of detention. "Are these experiments working?" he asks, "these are the things we have to find out. How are our Indians being handled in court? It could be that we will find that the Indian doesn't have a lawyer representing him in court. Does he know of the facilities available to him? Are the facilities available to him?" These are the questions that The Indian and the Law study workers expect to answer.

Commenting on the new project to bring justice to the Indian, Real Jubinville, an executive of the Canadian Corrections Association, said "There is widespread opinion that what is good for the white man is good for everyone — this may not be so — the treatment of the Indian before the law may not be satisfactory."





## Copper Eskimos Exhibit Art

By ANN RUEBOTTOM

A tiny Eskimo community is gaining recognition for a small but important collection of graphic art.

Copies of 35 different prints by a group of five artists at Holman, on Victoria Island, are currently being exhibited in galleries across Canada, after a successful opening at the New Brunswick Museum in Saint John, N.B.

The five artists are members of a group known as Copper Eskimos because they fashion their tools and weapons from native copper.

Their isolated community of 125 persons 1,200 miles north of Edmonton has been changed little by contact with the outside world. Their work shows a minimum of the white man's influence.

In their precise draftsmanship, the black and white prints depict the violent struggle to live in a harsh land. The artists portray what they know best: birds, bear fights, hunting expeditions and preparation of skins.

Their work is more primitive than that of the more sophisticated Dorset Eskimo artists in the eastern Arctic who have been known for some time for their soapstone sculptures and more complex designs.

### MOST PROLIFIC

Among the Holman artists, Helen Kalvak is the most prolific. Her drawings are full of frightening dreams, haunting legends and rituals which she remembers as a shaman

(witch doctor) before her conversion to Christianity 20 years ago. Perhaps the most evocative of these is *Mosquito Dream*, in which a helpless man is being devoured by ferocious, larger-than-life-size insects.

Victor Ekootak's *Legend of the Bear-Hunting Dogs* is based on the tale of a man who had told a hunter where to find bears. The hunter and his dogs found no bears, and the dogs returned to attack the liar.

Jimmy Memorana, also a hunter, often depicts unfriendly bears, and even now is haunted by a meeting with one when his rifle jammed. Harry Igutak's *Caribou Hunt* from Kayak conveys a sense of motion with a few starkly simple lines. William Kagyoon, whose main theme is the hunt, learned his art during a 10-year stay in hospital.

Success has not come easily to the Holman artists.

They were taught print-making by Rev. Henri Tardy, who came from Viviers, France, to the settlements as an Oblate missionary in 1939. Noticing the artistic talent in his people, he cajoled and even bribed them to draw. In 1961, he asked the northern affairs department to help form the Holman Eskimo Co-operative to retail the output.

Some stone-cut prints were submitted to Ottawa. A group of art experts decided they were promising, but lacked originality. But their potential prompted the department to send Barry Coomber, a graduate of the Ontario College of Art, to the

Another Eskimo community in Canada is gaining recognition for its primitive art. The Copper Eskimos at Holman, 1,200 miles north of Edmonton, produce vivid prints of Eskimo life by pressing rice paper over inked drawings cut in limestone. This is *The Sled* by Victor Ekootak. The Eskimos were taught print making by an Oblate missionary, Rev. Henri Tardy.

community in 1963 as a technical adviser.

### ENCOURAGEMENT

He encouraged the Eskimo artists to draw according to their natural inclinations, rather than what they thought was expected of them. Finding a limestone deposit 60 miles away, the 25-year-old Coomber helped them develop a new printing technique.

Blocks of limestone are cut to a thickness of three feet, then filed flat. The preliminary drawing is then carved into the soft stone with a sharp instrument, and the raised part inked. Rice paper is pressed on this with the fingers until the ink is absorbed.

The result is the 35 prints now on sale for \$15 to \$30 apiece across the country. The department hears things are going well.

Fifteen to 40 copies of each print were made from each limestone block before it was destroyed.

A department official said the number of prints isn't limited for fear of flooding the market, but because the artists stop work whenever they become bored. It is felt the estimated \$10,000 the co-operative will obtain from sales, however, will soon teach them that more prints mean more income, and perhaps spur production.

But there is no expectation that the activity will continue indefinitely. The five artists are all 40 or older and word in Ottawa is that none of the younger people at Holman seem interested.

# Alaska's Natives

Part one of a feature from 'AMERINDIAN'

Little is known about the early natives of Alaska. Legends which have been handed down for generations do not tell about life or custom, and there was no written language. Today, there are approximately 43,000 Native people of which about half are Eskimos. The Aleuts, a mixed Eskimo-Russian group, number about 5,700. There are 14,500 Indians of four tribes — the Athabascans, Tlingits, Tsimshians, and Haidas — each fundamentally different.

Native villages are scattered along the coastline and great rivers of Alaska. They vary in population from 30 to 1,000 and are self-contained units rather than tribal ones. There are no tribal organizations or enrollments in Alaska such as in the lower states. In Alaska, "tribe" refers to a language group only.

In remote areas, the Natives still live much as their ancestors did. Others have adjusted to the surrounding way of life. None are untouched by the impact of the 20th century. Great changes — for better or for worse — have come to them.

## ALL CITIZENS

Alaskan natives are U.S. citizens. They were naturalized collectively by the Citizenship Act of 1924. They are not wards of the Government, but are eligible for special services from federal and state agencies. The Bureau of Indian Affairs administers resource and industrial development programs, vocational training and employment assistance, business loans and credit arrangements. The BIA also operates more than 80 schools, aids in higher education, and has an adult education program.

Native children go to public schools in the cities and larger villages, and to their own small schools in isolated areas. Several hundred are flown to Mt. Edgecumbe, the BIA high school near Sitka, for each school term. Academic and vocational training, particularly that which develops work with the hands, is offered. The youngsters are prepared for college and many go on to the University of Alaska.

The U.S. Public Health Service operates eight hospitals and provides traveling nurses and clinical services. Other state welfare services are also available.

## T.B. TAKES TOLL

From their first contact with the whites, thousands of Natives died from tuberculosis. Bad housing and

poor sanitation activated the disease. The death rate among Alaskan Natives from this cause has been more than six times higher than for all races; five times as high as among Indians of the lower states. This has now been reduced 84 percent, and there is a 78 percent reduction in new case rates.

Russian sailors were the first whites to contact the Alaskan peoples in 1741. Russia delights to point a finger at this country over its treatment of Indians. They would do well to remember their own cruelties, particularly to the Aleuts whom they nearly exterminated. The Russians enslaved the Aleuts and forced them to hunt sea otters. Entire sea-hunting expeditions were manned by Aleut men. The women were held as hostages.

The Russian ships sailed to southern California, to Japan, and Kamchatka. On their return, the men were killed and the women carried

away; or they were forced to buy the return of the women with more hunting. Those who survived the brutal treatment were broken in health and in spirit.

## DEFEATED RUSSIANS

The Tlingits, excellent warriors, fought back and with only primitive weapons defeated the Russians time after time.

The Eskimos fared somewhat better at Russian hands, but many died from the introduction of new diseases to which they had no immunity.

Unlike Indians elsewhere, however, the Alaskan Natives were not pushed off their lands but retained a land base for survival.

Of the Indians, the Athabascans are the most numerous and the most primitive. They were a nomadic people who followed the moose and caribou. Today they live in log cabin villages governed by a chief and council elected yearly. Council mem-

## Montana Blackfeet Hold Camp-In At Chicago Hotel

Montana's Blackfeet Indians held a four-day camp-in at Chicago's Conrad Hilton Hotel, March 9 to 12.

The event, presented in the lobby of the windy city's biggest hotel was not a protest, but a promotional exhibit timed to coincide with the national convention of the American Camping Association. The Tribe hopes to interest camp owners and operators in establishing residential camps on the Blackfeet Reservation.

The reservation abuts Glacier National Park and faces the Canadian province of Alberta, in an area considered ideal for summertime swimming, boating, fishing, and hiking.

An economic feasibility study by the Bureau of Indian Affairs showed that a parcel of land on the shores of Lake St. Mary, adjacent to Glacier National Park, has outstanding potential for this kind of use — and revenue from the lease of this property would help the tribe invest in further community improvements.

Blackfeet Indians are in tune with the times. Most of them speak English fluently; many are farmers or stockmen; others are employed in businesses or are in public service jobs.

It is not unusual to see older Blackfeet men with hair in braids, and women wearing shawls in place of coats. Some are still versed in the sign language of the Plains and can communicate with other Tribes in this fashion.

The Indian children of Montana generally attend public schools and a growing number are enrolling each year in colleges.

Young and old alike, all Indians are citizens of the United States, with all the rights, privileges, and responsibilities of citizenship. At present there are many young men from the Blackfeet Tribe serving in the armed forces.

Mr. Francis Guardipee, one of the old-timers, has been active in Boy Scouting since the Scout movement started in the United States in 1910. He was Tribal Chairman Old Person's Scoutmaster about 24 years ago when the Blackfeet Troop attended an International Jamboree in France. Both men are today ardent advocates of organized outdoor training and education programs for young people.

The Blackfeet Tribe is one of several Western Indian tribes interested in developing sites for residential youth camps.



***Little is known about the early natives of Alaska . . .  
Indians, Eskimos and Aleuts. These ethnic groups lived  
in their own well-defined regions with  
little or no contact with one another . . .***

bers give many hours of direct community service.

Excellent carpenters, the men make most of what they have. It takes months to build a cabin. The logs must be cut, dragged long distances, and seasoned for a year. Weeks are spent in gathering moss to cover the roof; then tons of earth are lifted to the roof in buckets to be spread over the moss.

In this land where the summer is short and winter temperatures can drop to 50 below, water is difficult to obtain. Streams freeze so thickly that hours of hacking are needed to get to the water level. Ice and snow are too cold for drinking and must be melted on empty oil drum stoves.

#### **SALMON TAKES OVER**

The men still hunt wild game, but now largely depend on the salmon for food. They weave fine willow traps to catch the fish. The children are taught to become skilled trappers at an early age.

The Alaskan Athabascans are closely related to the Navajos of the Southwest. They call themselves "Tinneh"; the Navajos call themselves "Dineh" — "the people."

Tlingit villages are run according to a traditional complicated social structure. Neither agriculturists or hunters, the Tlingits were sea rovers and traders. They had a well-established system of slavery and frequently went on long voyages to obtain slaves.

The ceremonial Chilkat blanket, woven of mountain goat hair on a cedar warp, is one of their finest products. Every high caste Tlingit was buried in one. The intricate designs were owned, and could only be used, by the clan owners.

The Tsimpshians fled to Annette Island, which was given to them by the United States Congress in 1887, to escape religious persecution in British Columbia. Well-adjusted and well-integrated into the life of the State, the Tsimpshians take part in the social, economic and political life.

Metlakatla, a large village, is run on a cooperative plan. A salmon cannery, the water system, and a sawmill, are owned in common. Fishing boats and village stores are individually owned. A large landing field serving jet planes operates under lease on the island.

Metlakatla has operated a hydroelectric power system since 1957, financed with a loan for \$1.8 million

from the REA. The 1965 audit indicated total assets of more than \$2.1 million; annual net profits of more than \$100,000 for the past three years.

#### **TOTEM ARTISTS**

The Haidas, few in number, are still noted for their carving in wood and black slate. Totem carving is said to have originated among them, and they were the finest of the totem carvers.

Hydaburg, the chief Hyda village, is a fairly modern town with sub-

stantial frame houses. A cooperative salmon cannery is financed by the federal government. Many of the Indians build and operate power fishing boats.

The Indian Alaskans have long opposed reservations, but they recognize that those who live at Metlakatla with reserved fishing rights are in a superior position to others who are also dependent on fishing. There is an inclination to seek some form of reservation system which will protect Indian land rights.

## **U.S. Indian At Bottom Of Economic Totem Pole**

The Vanishing American is not vanishing, nor are his problems, the Catholic Digest states. There were about 845,000 Indians living in what is now the U.S. when Columbus discovered America. The white man's wars and ailments caused this number to drop to 240,000 by the end of the 19th century. It looked as if the redskin was becoming very pale in numbers and fading away.

But in the 20th century he has made a comeback. The 1960 census puts him at 523,560, and by now there are a few thousand more.

Nevertheless, in The Great Society he still stands at the bottom of the economic totem pole.

The U.S. average Indian family on a reservation has an annual income of \$1,500, just half the \$3,000 'poverty-line' income. Unemployment on reservations runs about 50%, or eight times the national average. Average schooling is only eight years, two thirds the national average. Nine out of ten have substandard housing.

The U.S. Bureau of Indian Affairs is spending \$380 million a year to improve the Indian's lot. Some 50 million acres of reservation land, larger than six New England states combined, have been set aside.

Federal money goes only to Indians living on reservations. But Indians leaving their traditional homesites are on their own. About 143,000 have left their tribal centers, but about 380,000 remain on reservations. Most Indians prefer their old tribal ways and traditions. But staying on the reservation means miss-

ing out on the affluent world around them.

The best answer to their economic problem still seems to be tourism. In the end it may help decide whether the Vanishing American will really vanish after all.

## **To Expand Missions**

Bishop Francis J. Green, of Tucson, Arizona, has decided to expand Catholic mission work among Indians of that state.

For more than half a century, Franciscan Fathers of the California province have labored in Pima, Papago, and Apache Indian reservations, building and serving churches and schools. Their work has been financed largely by donations, with whatever labor and money the Indians themselves could contribute.

Bishop Green said there is "desperate need of assistance" for the Indian missions of the diocese and ordered new funds be provided annually from the Bishop's Charity and Development Fund.

Father Solano Haugh, OFM, chairman of the Franciscan Mission Board, said the basic need arises from the poverty of the Indians themselves. He said the annual family income among Papagos is \$700 and among Pimas and Apaches \$1,500.

Father Solano estimated that the Franciscan Missions minister to 60,000 Indians, both on and off the reservations. Franciscan mission schools have 1,200 students in seven schools.

# A Cause For Alarm

By James Doyle  
The Canadian Register

An Indian mother of five children, ailing and under medical care, supports herself and three of her children with some city welfare aid and by doing part-time housework. But she has hope for the Toronto Indians, she told The Register, if recommendations of a newly-completed survey of Indian families living in the city are acted upon.

Mrs. Loretta Pothier, who left the reserve on Manitoulin Island in 1938, married a white man and settled in Toronto said, "I would go back to the reserve if my parents were still living, though I mix with both whites and Indians here and get along well with everybody." Her husband neither helps to support nor lives with the family.

The plight of Indian families living in downtown Toronto's dilapidated housing will come under study by representatives of the federal Department of Citizenship and Immigration and the Ontario Department of Welfare at a meeting slated here for Feb. 18, according to Helen Sutcliffe, executive director of Central Neighborhood House, which has just completed the two-year survey of the problems of Indians in the city.

## VERY FAVORABLE

Mrs. Sutcliffe said that official reaction to the survey, 'A Report on the Canadian Indian Family Project' was "very favorable." She said the Indian families themselves, who were the object of the study, were pleased with the final report. (The Indians were given a condensed edition of the 120 page publication).

The project workers, under the directorship of Vincent H. Wall, MSW, found that Indians living in Toronto occupied the worst of the slum housing, had large families, poor education, had problems relating to health and their inability to communicate with officials of various welfare agencies, were victimized by slum landlords and were fraught with frustrating loneliness and the fear of eviction or loss of welfare payments.

Included in the Wall report recommendations are:

- A home visiting service to contact Indian families on a regular basis.
- That education and preparation for urban living be done on the reserve.

- That a housing service be established in Toronto for Indian families.

Large numbers of Indian families live in crowded or substandard housing and the Indians felt concern for this, particularly being overcrowded.

## INCREASED HARDSHIP

Indians in Toronto have attempted to paint and otherwise repair their premises which sometimes only increased the hardship. One family improved three suites of rooms in a year and after each improvement was asked to leave by the landlords who increased the rents of the improved suites.

The study noted that Indian families were reluctant to call city building inspectors for fear of eviction and the difficulty of finding other accommodation. Indian families always cited experiences of other families who had called the building inspector who then ordered improvements which were not made by the landlords.

## LOW PREFERENCE

Mr. Wall says in his report, "The Indians were given a low preference by landlords both because of family size and skin coloring... the chances of finding more suitable accommodation are poor except in a time where supply exceeds demand, and the temptation (by Indian families) to accept and tolerate substandard housing becomes great."

Seven Indian families each with five or six children live in accommodations averaging between two and three rooms per family. The study said that the argument is given that these crowded conditions are really no different than conditions in many reserves but it overlooks one important difference between reserve and urban living: Crowding in the city does not exist only within the walls of the suite or house but also in the area outside serve as an extension to and a relief the house. City streets are no substitute for the open bush which can from crowded conditions in shacks on a reserve.

The report notes that "In the spring of 1965 when housing was very scarce in the downtown area, we even began to refer people to the so-called 'slum landlords' as a last resort, first advising them of what to be aware."

## LANDLORDS DIFFICULT

It was found to be generally difficult to get any action from Toronto landlords in the improvement of their properties. One landlord, after constant prodding by the tenant finally agreed to fix plumbing in a house so that hot water could be connected to more than one tap, but warned the Indian family that if he did this, the rent would increase by \$15 a month. The family dropped their complaint.

Indian families were more concerned over health than any other single problem and in many cases the investigating social workers felt that crowded, drafty, ill cared for housing was a breeding ground for illness. Financial distress as well as housing seemed to tie in with the Indians' health problems because four families mentioned difficulties in getting or paying for eyeglasses, trusses, hearing aids and other basic health needs.

Three self-supporting families were avoiding returning to hospitals for medical care because they owed the hospitals money already.

## TROUBLE WITH WELFARE

Indian families found difficulty in their relationships with various welfare, hospital and employment agencies. One Indian backed up his resentments of agencies in logical fashion. He said the agencies keep him waiting or ignore him. Once at a hospital he waited from 8 a.m. to 4 p.m. and when finally called by the doctor he was only asked what he weighed and told to continue his medicine but he had neither money nor medicine — nor got any on that occasion. He waited long periods at the employment agency only to be rejected in the end.

A recurring complaint by Indians was the cutting or threatened cutting of welfare benefits. In every case the family was unclear of the reason for the actual or threatened penalty and in every case when more information was given by welfare workers the agency concerned modified their approach or the family accepted the decision—once they understood the reasons.

It was the experience of the project workers that the Indian families reacted to difficulties in obtaining agency services in one of two ways:

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# Never Underestimate The Power Of A Woman

by GWAIN HAMILTON

On the barren grounds, northwest of Churchill, in late January, 1872, Samuel Hearne, with his Indian guide and friend Matonabbee, and a group of Indians, stumbled on one of the strangest survival stories to come out of the northland.

The eyes of the Indian trackers found the first clue—tracks left by a strangely-contrived snowshoe. Normally, Indian snowshoes were made to definite patterns with all tribal groups differing in some respects. The Chipewyans favoured the type that had a straight inside edge—but with the outside edges making a large circular sweep culminating in a point at the front. But this one differed considerably. They followed the tracks until they came to a small protected shelter and found a young Indian woman. Hearne later described her as "one of the finest women I have seen in any part of North America."

Hearne's party was the first humans she had seen for seven months. And the story she told was a common one in the Indian country—a story of death, of tragedy and of stark courage. She belonged to the Dog-Rib tribe, which lived far to the west. The party of which she had been a part, had fallen in with another group of Indians. All others

## PRINCESS WITH A PURPOSE

Her home was no castle for this Princess.

Alanis Obomsawin was raised on an Indian reserve and fled her un-royal surroundings as soon as she could.

Not so long ago, she found that the children on her old reserve were barred from a 'for whites only' pool in near-by Pierreville.

So Princess Alanis raised funds for a \$12,000 pool on the reserve.

Since then, she has become a princess with a message . . . to publicize Tillicum, a project concerned with the educational needs of Indian children.

—Catholic Indian News



had been slaughtered—but her own comeliness had saved her. She saw her husband and her parents murdered—but she managed to save her baby in her own clothing. However her captors' squaws discovered the babe and killed it. She watched her opportunity and escaped—with nothing else than the clothes she wore. A piece of a barrel hoop twisted into the shape of a knife, and the shank of an iron arrow-head were all the tools she possessed.

And yet with these she managed, not only to survive through the winter in that bitter land, but to achieve a sort of rude comfort. She snared partridges, rabbits and squirrels and had even managed to kill a few beaver and porcupines. When the few deer sinews she had taken with her were worn out as snares, she contrived her own by tying together sinews from the legs and feet of rabbits. The pelts of the small animals were cured and used to make her own warm clothing.

Hearne later wrote: ". . . she had extended her care much further, as all her clothing, besides being calculated for real service, shewed great taste and exhibited no little variety of ornament. The materials, though rude, were very curiously wrought, and so judiciously placed as to make the whole of her garb have a very pleasing, though rather romantic appearance."

She spent her spare time by twisting the inner bark of willow into small lines with which she intended to make a net for fishing when the ice left the rivers in the spring.

She lacked the ordinary materials to make fire—but had contrived her own way. She used two of what Hearne described as "hard sulphurous stones," which she rubbed together to produce a spark which ignited some touchwood. This touchwood was a fungus which grows on birch trees, which, when dried, becomes inflammable.

If this stirring story of this capable young woman had been fiction, the proper ending would have her being delivered to her own people and there-after living a life of ease and comfort. But the truth is, that to the Indians Hearne was with, a woman was a lesser being, her only value being in the amount of work she could do as one of a number of wives. Chipewyan Indians could only hold their wives as long as they could wrestle down all those who might covet them. This girl immediately became a potential wife, and as Hearne wrote "the comeliness of her person and her approved accomplishments occasioned a strong contest between several of the Indians of my party who should have her for wife, and the poor girl was actually won and lost at wrestling by near half a score different men the same evening."

## A Cause For Alarm

—Continued from Last Page

Either they would withdraw and decide they did not want the service or they would vent their pent-up frustration in a burst of anger directed at the agency official by telling him precisely what he could do with his service.

### LOW EDUCATIONAL LEVEL

The educational level of the Indians who have integrated into the white society in Toronto is low. The average level attained by the father is 6.93 grades, by the mother 5.35 grades. Of the 26 families interviewed in the project three of the men had Grade 4 or less, and only

three attended high school and one reached Grade 13.

Four of the women interviewed had less than one year of formal education, four women had Grade 4 or less, another four had more than Grade 4 but less than Grade 8. Only two managed to complete Grade 10.

At this time, with federal and provincial governments urging massive integration of the reserve Indians into white society, the plans are being met with much opposition from the Indians themselves. Judging by the experiences of those independently-minded Indians who have made the plunge, the reserve Indians would, indeed, appear to have cause for alarm.

# THE IMAGE MAKERS

**By Pat Prowd  
writing in  
Oblate Missions**

Give her a return ticket — and she'll go anywhere to talk.

She has no trouble getting her message across because quite often, visible evidence of what she is saying is right there on the platform with her.

Her name is Kay Cronin.

And the evidence?

A panel of Indian youngsters who, under Kay's guidance, are learning to think, speak and act for themselves — ready to answer with clarity and conviction, any questions concerning the problems they and their race face as members of today's society.

The panel is not always the same.

What is the same though, is the fact that these teenagers are all senior members of the Catholic Indian Study and Leadership Club of Vancouver.

The Club was founded six years ago by Kay Cronin and, now sponsored by the Oblates of St. Peter's Province, stands as one of the most unique organizations of its kind in Canada.

To qualify as a senior member, these teenagers, carrying within themselves the heritage of an ancient and proud culture, must have first completed vocational or academic training and, have a job.

Until they do, though members of the club, they cannot become participants on the panel.

## Booming Membership

Starting in 1960 with a roll-call of six, at present the club lists approximately 100 names, including those of students or graduates from vocational and nursing schools as well as U.B.C.

The club indulges in no social agenda and Kay Cronin believes this is one of the keys to its success.

"The only thing I offer our youngsters is a chance to think and do for themselves," says Kay. "There are other Indian groups in the Vancouver area, but they tend to disintegrate because all they seem to offer the youngsters is a dance or a party or purely social activity."

In Kay's bailiwick, the activity may not be social but it is constructive and, in some cases far more vigorous than the frug or the watusi.

Members receive professional instruction in Judo, have come up

with a cracker-jack basketball team coached and managed by themselves, and take part in a sports program every Wednesday night.

But, according to Kay, the most important aspects of group instruction are the lessons given in good grooming and how to apply for a job.

"These youngsters are so unused to thinking and speaking for themselves," she points out, "I find it takes me three months to get them to disagree with one another and six months to disagree with me. It's really a red-letter day when a youngster has the courage to stand up and put me in my place."

Why the shyness and lack of incentive?

## Centuries of Civilization

"What people tend to forget," says Kay, "is that the Indian people of British Columbia are only 100 years removed from a primitive, nomadic life. In that short period of time, we have attempted to jetpropel them from the stone age to the space age, expecting in them the same development of culture it took us centuries of civilization to acquire."

Kay Cronin sees the Indian as possessed by a deep-rooted sense of inferiority and insecurity, mainly because of his lack of acceptance in our society. She maintains that the two things the Indian needs most from us are understanding and encouragement, "neither of which costs any money."

"The world is full of armchair critics," she adds, "and very few of them have ever been near either an Indian or a reservation."

"Too many of us are trying to make white men of the Indians, trying to make him into what we think he should be, instead of permitting him to develop his own culture side by side with ours."

## Two-Way Street

In Kay Cronin's opinion, "integration is a two-way street" and, given the chance, the Indian people have a tremendous contribution to make to our society.

Above and beyond loneliness and lack of money, Kay has also found that when her youngsters first come to town they suddenly find they are batting two very sticky wickets: the public image of the Indian and the Indian's own image of himself.

During club discussions, her youthful members on their own arrived at their version of that "public image."

They decided the Indian presented a four-sided picture of himself: he was irresponsible, lazy, dirty and nine times out of ten, he was drunk.

"This is the image our youngsters are constantly holding up in front of themselves," explains Kay, "so in all our club activities we set out to counteract irresponsibility, laziness, dirtiness and drunkenness."

## Different Image

But if Kay Cronin's youngsters hold this mirror of their people so constantly before them, she in turn, carries a far different image of them in her heart.

And from her heart comes a love and understanding that brings a warmth of response from her young ones. To these young Indians, Kay does not constitute authority in any form. She is not a priest, government agent, teacher or policeman—she is, quite simply, a friend.

And with all the simplicity and humility so evident in the Indian nature, that friendship is returned a hundredfold.

"Gee, Kay," said one of her club members, "I sure wish I could talk to white people the way I can talk to you!"

For Kay Cronin, ex-newspaperwoman, radio writer, author and humanitarian—

For Kay Cronin, English-born of Irish descent—

For Kay Cronin who, after long years of service in the Women's Auxiliary Air Force during World War II, finally saw a brave, sad, beautiful victory sweep the skies of her homeland—

For Kay Cronin, those simple words, spoken with the innocence of truth by a young girl, probably to her, constituted the greatest inner victory of all.

Deeply sensitive and observant, the members of Kay Cronin's club, she has found, are also desperately anxious to please.

## Indians Must Do It

"In our own small way," she explains, "our youngsters realize that if there is to be a better understanding between whites and Indians, the Indians must do it."

To the limit of their capabilities, Kay Cronin's copper-toned teenagers, are doing just that.

And, in the process, learning the rights, privileges and responsibilities of all Canadian citizens across this land — despite race, colour, creed — or "public image."



## Agriculture and Resources

# Delegates Urge Town Planning

Town planning, increased loans to Indians and improved roads are essential to developing Indian reserves as communities, delegates of the Manitoba Indian agriculture and resources planning conference agreed in Winnipeg last month.

A resolution calling for the Indian affairs branch to distribute a brochure on town planning to all residents of reserves was passed in a committee meeting during the three-day conference.

The committee felt town planning was essential to the economic growth of the reserve, but it was noted that several older residents had not understood the term and had felt they would lose claim to their land if they moved to a townsite.

Others wanted assurance the townsites would be solely Indian and that businesses would be operated by Indians, not outsiders.

Edward Daggitt, superintendent of the Clandeboye Indian affairs agency, pointed out the necessity of town planning in sewer and water services.

## Suitable Townsites

Mr. Daggitt said if suitable townsites were established more land would be available on the reserve for agriculture and other development. Businesses in the towns, governed by Indians, would also help to bolster the economy of the reserves.

Some delegates felt there wasn't enough money available to Indians in long-term loans to enable them to develop their land.

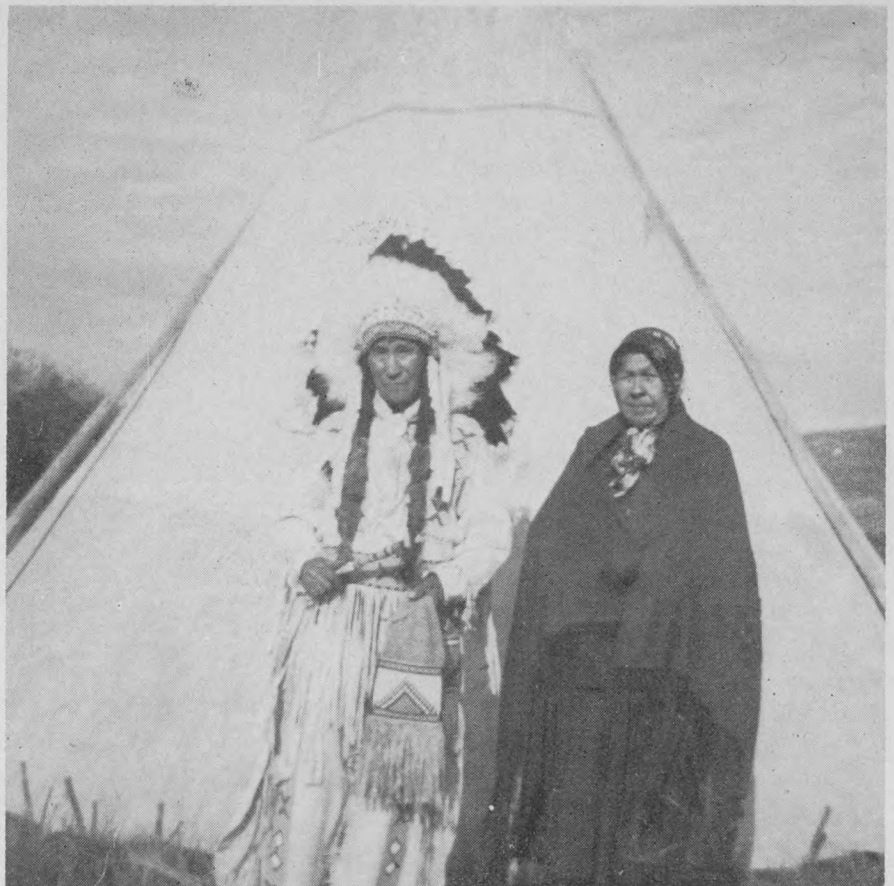
It was noted that Indian reserve land, since it cannot be sold, cannot be used as security for a loan.

"The Indian has no security," one delegate said. "He has to depend on the Indian affairs branch."

Indians applying for long-term loans from banks or private institutions need government backing before they can get any money. Under the government's revolving credit plan, about \$3,000 can be borrowed for five years.

"Everybody is concerned," another delegate said. "Things can't continue the way they are."

About \$20,000 is required to buy machinery to run an economically sound farm, it was noted. The com-



Proud of their heritage as members of Canada's prairie tribes, Mr. and Mrs. Pius Kaisowatum of Piapot Reserve, Sask., still take to tipi living sometimes, when the summer is hot. In the second world war, Mr. Kaisowatum was chosen president of the Junior Red Cross, Piapot branch, and met people from all over the continent at the Sioux Indian Pow-wow Celebration which took place every year on the Standing Buffalo Reserve, west of Fort Qu'Appelle.

mittee will press for increased amounts to be made available for developing resources on reserves.

One measure approved called for better roads on reserves, including dust control on the roads in the sum-

mer and better snow clearing methods in the winter. "In the winter most roads are impassable due to lack of service," the motion read.

Some of the roads mentioned are under provincial jurisdiction.

## Trust Needed For Progress

—Continued from Page 8

"This means we have to buy additional equipment and fish for whitefish, rather than pickerel, which bring a better price."

### NO REPLY

The Indians were told the regulation would be changed in 1965. They were also told to organize themselves — which they have done — and they would be heard.

"We still haven't got a reply to our letter."

At the opening session of the three-day conference, R. M. Connelly, Manitoba director of Indian Affairs, said the white people have to change their views of the Indians and the Indians must lose their suspicion of white people.

"The basic importance of human

relations is working together. "Mr. Connelly said government policy was now to help the Indians develop their reserves, rather than get them off the reserve, as it was until 1965."

### AGRICULTURE

W. Esmond Jarvis, deputy minister of agriculture and conservation, told the Indians they must recognize the role they could play in the province's agricultural economy. He pledged the support of the provincial agriculture department in their work.

J. M. Parker, director of the soils and crops branch of the department of agriculture, outlined several special crops that might be considered by the Indians.

About 75 Indians from all parts of Manitoba registered for the conference.

The Johnstons look settled in their modern city home, a far cry from Cape Crocker reservation, but they find life too regimented and organized. That's why . . .

## They Want To Go Back

One solution to severe life on an Indian reservation is to move away.

Basil Johnston left. Now he wants to return some day.

"When I go back to the Cape Crocker reservation and visit my friends I get the feeling I'm coming home," he says. It sounds almost incongruous.

He looks too settled sitting there in his comfortable city living room wearing a dark gray pinstriped suit with matching vest and conservative tie.

But in some ways, Mr. Johnston is more Indian than many who remain on reservations.

"I stay in Toronto because I like the reasonable security of a steady income and I've become accustomed to modern conveniences. But when I retire I'll live on the reserve." He's emphatic about this.

Mr. Johnston is a history teacher at Earl Haig Secondary School. He lives in a white stucco house with his wife and four children.

### Attractive

Mrs. Johnston, Lucie, is an attractive woman, a French Canadian from Penetanguishene, Ont.

Allan, 8, the oldest child, is an adopted Indian boy; Geoffrey, the youngest, was born four months ago. In between are the two girls, Miriam, almost four, as fair as Elizabeth, two, is dark.

"Some ladies get quite excited because our

daughters look so different. But we never notice," Mrs. Johnston says.

"I met Basil at a church group meeting and I didn't even know he was Indian. The French don't think in terms of races."

She smiles at her husband and then continues speaking in a voice touched with traces of French accent. "Basil and I have had less adjustment difficulties in marriage because we believe in the same religion and come from rural communities."

### Same Problems

"An Indian faces the same problems as any white person when he goes from a rural setting to an urban culture," Mr. Johnston adds.

The Johnstons are teaching their children to be proud of their background. All four youngsters have been registered as Indians on the Cape Crocker reserve and are learning words from the Chippewa language.

When Allan started school his parents prepared him for any teasing he might receive by stressing that he was very special. You're one of the first Canadians, they said.

Geoffrey has the Indian name, Wamtick, which means stout-hearted, his father's family name.

But the Johnstons' pride is quiet and they don't flaunt their heritage.

"The only time I'm aware of my different racial background is when someone suggests it to me," Mr. Johnston says thoughtfully.

### My People

"I don't consciously think about being an Indian but I dislike books that use uncomplimentary adjectives like 'fiendish' or 'perfidious' to describe my people and I don't appreciate the penny arcade machines where one shoots at paper Indians.

"However, I'm rather amused by phrases like 'he's acting like a wild Indian.' He removes his dark frame glasses and slowly wipes the lenses.

"In a sense, I suppose it's an advantage being an Indian because you're unique. In my experience, if two men with equal qualifications apply for a job, the Indian is often chosen because management feels he has to work harder to get where he is."

And now the conversation switches back to urban society and Mr. Johnston is quite frank about his feelings.

### Regimented

"Life here is too regimented and organized. You're shut in," he comments.

"Most of my friends are Indians because they don't take themselves too seriously.

"It's as simple as not having to make an appointment when you want to visit somebody."

He leans against the mantel and thinks about what he's said. "That's just one reason why I belong on a reserve and don't fit in with this kind of life."

Mr. Johnston sees the reservations as a necessary part of Indian living.

"The land is valuable," he says. "Not merely as parcels of real estate but in the sense that it represents independence and a symbol of the past.

"As time goes on and as the Indian population increases, the reserves will have greater importance. Many will leave but a great many others will stay on.

### Optimistic

"I'm optimistic about the future," he continues. "Our young people are getting a good education now. They're the ones who will change things.

"If anything is going to be done for the Indians it will have to be done by them."

His wife interrupts. "Everybody feels sorry for the Indians on reserves. I don't.

"One of Basil's sisters has two sons who can go into the woods and build a fort whenever they want. Every time Allan starts to build a fort in our backyard it looks too messy and he has to clean it up.

"Allan's cousins both have dogs; Allan complains because he can't have one in the city.

"And everyone feels sorry for the Indians."



# Adult Education In B.C.

An adult education course has been set up for the residents of Moricetown, B.C., under the direction of the Department of Indian Affairs and the Adult Education branch of the provinces Department of Education.

Three courses were offered and all met with enthusiastic response. Enrolment in all three went well over what had been expected.

The premier course covers the requisites of literacy — reading, writing, spelling, language and arithmetic and is conducted two nights a week. Large enrolment for this course, has divided the class into two, having two teachers instead of the intended one.

The other two courses, Wood-

working and Carpentry, and Dressmaking, have also shown encouraging interest in the number of participants.

Woodworking and Carpentry, in two classes, each meeting once a week, are fitting out workbenches for class use, as their initial project and will later move on to larger projects such as boatbuilding, etc.

Teachers for the courses in literacy and dressmaking are members of the staff of St. Joseph's School at Smithers, B.C. Rev. S. Gordon, OMI, says, "I believe this means a significant step in the social and intellectual lives of these people and we are awaiting the outcome of the first series with great interest."

## Trappers Complete Course

Ten Eskimo trappers returned to their homes recently after attending a three-week course at Churchill, Man., in fur grading and co-operative development.

The trappers, members of Eskimo co-operatives in scattered settlements of the eastern Arctic, attained a good level of proficiency in grading in the three weeks, reports Andrew Stewart, chief of CDA's fur section. Mr. Stewart conducted the fur grading part of the course sponsored by the federal Department of Northern Affairs and National Resources.

Trapping is an important means of livelihood for the Eskimos in the Arctic where over \$600,000 worth of white fox and sealskin pelts are produced annually.

In the more remote areas of the northland, the Eskimos co-ops buy the pelts from the trappers and frequently this is done by paying a flat rate per pelt — a system that favors trappers with lower quality furs at the expense of those selling ones of better quality.

The flat rate payment offers trappers no incentive to concentrate on quality by handling pelts properly or by refraining from setting out their traps until the fur-bearers have developed prime coats of fur, Mr. Stewart explains.

# Win Scholarships

The Indian Affairs Branch awarded four scholarships to Manitoba young people, January 29. Guest speaker, Minister of Veterans' Affairs Honorable Roger Teillet presented the awards in Winnipeg's First Presbyterian Church Assembly Hall to: Jocelyn Wilson, Margaret Rose Bear, Leonard Sinclair and Stanley John McKay.

Jocelyn Wilson was awarded a scholarship to continue studies for a Bachelor of Science in Nursing at the University of Saskatchewan. She is a member of The Pas Band.

Margaret Rose Bear was awarded a scholarship to continue her Executive Secretarial studies at Success Commercial College. Miss Bear is a

member of the Birdtail Sioux Band near Portage la Prairie.

Leonard Sinclair was awarded a scholarship to continue his studies in automobiles at the Manitoba Institute of Technology. Mr. Sinclair is a member of the Fisher River Band near Hodgson.

Stanley John McKay was awarded a scholarship to continue studies in second year arts at United College. Mr. McKay is a member of the Fisher River Band at Koostatak. Mr. McKay completed his teacher training at the Manitoba Teachers' College and taught at Norway House Indian Residential and Day School for two years.

## In Memoriam

Brother Romuald Ménard, known to Western Indians for over thirty years, died at St. Anthony's Hospital, The Pas, on October 14.

Born in Quebec in 1897, Brother Ménard planned first to become a priest, but by the time he was ready to become a sub-deacon, he was stricken with influenza and forced to rest for two years. During that time he came to understand that the priesthood was not for him.

He went West as a lay teacher at Lebreton, Sask. In 1922 he was sent to the new novitiate, the Indian School at Cross Lake, Manitoba. Seven years later, he made his perpetual Oblation, to become Brother Ménard.

He lived at Cross Lake for over thirty years, devoting himself entirely to the service of his Order, the Indians, the School, the Sisters and Children of Cross Lake.

From Cross Lake, Brother Ménard was sent to Guy Indian Residential School, Manitoba, where he spent the twelve last years of his life.

# Surveying Course Starts

A three-week course in basic surveying started March 14 for a select group of 25 Indian and Metis youths, Saskatchewan Education minister George Trapp said.

Mr. Trapp, in a press release, said the course is sponsored by his department, the Indian and Metis Branch of the Natural Resources Department and the surveying profession.

Nine of the students will be employed by the surveys branch of the DNR on completion of the course and others will be employed by private firms, Mr. Trapp said.

The course will provide the

youths with surveying terminology and instruction in basic instruments and, Mr. Trapp said, will be expanded if successful.

Indians and Metis were selected because Indians performed an important role on survey parties during the early settlement of the West.

"It is historically true the native Indian was first of all an outdoorsman, superbly conditioned to the often harsh vagaries of outdoor life."

Surveying demands outdoor living, the ability to move over great distances and the ability to move by one's own resources in remote areas, Mr. Trapp said.

# \$12 Million Improvement Program Launched

The Federal government will put up \$112,000,000 in a five-year drive to get better housing, sanitation, roads and other facilities for Indians on reserves.

Northern Affairs Minister Laing, announcing the program last month, said it is an outgrowth of a study of housing conditions on reserves that was completed in February 1965.

The federal government would supply \$75,000,000 to build 12,000 new homes during the five-year period. Another \$17,000,000 would go toward improved roads, \$10,000,000 into supplying safe drinking water and proper sewage disposal and \$7,000,000 towards electrification of

homes on reserves.

Mr. Laing said the housing program would recognize four general areas of need:

- For widowed, aged, indigent or disabled Indians unable to make more than a token contribution toward houses. This would be provided largely at public expense.

- For families in marginal economic areas who must be helped in order to provide housing meeting minimum standards.

- For families that have some income through wages or self-employment. They would be helped to acquire a higher standard of home.

- For families that want to take employment offers off the reserve

or live permanently off the reserve. Financial assistance would be given to help them obtain and hold jobs away from the reserve and to take advantage of normal lending facilities.

A background paper released by Mr. Laing's department after he made the announcement noted that the Indian population has climbed to nearly 220,000 from 136,000 in 1949.

Most live in crowded conditions in shared family units or in inadequate shelters or substandard housing. Sixty per cent of Indian families live in three rooms or less compared to a national average of 11 per cent, it said.



**CARMELITE CROSS** on right shoulder of this ancient Bolivian monolith is believed to have been carved about 1570 by Carmelite friars who accompanied the Conquistadores as chaplains. The pagan statue itself, hewn from volcanic lava found typically in the Andes, is estimated to be nearly 3,000 years old, a relic of one of man's first civilizations in the western hemisphere.

## Oblate Heads Integrated School

A capacity crowd of 500 attended the December 12 official opening and blessing of St. Mary's Catholic Public Elementary School in Cranbrook, B.C.

The school, which has been occupied since September school opening, has an enrolment of 203 pupils, 91 of whom were formerly students at the Kootenay Indian Residential School in Cranbrook.

In a unique move, the former principal and staff of the residential school assumed similar teaching positions at the new integrated school.

First of its kind in the Nelson diocese, the school became a reality through the joint efforts of Bishop W. E. Doyle of Nelson, St. Mary's Parish in Cranbrook, and the Indian Affairs Branch.

Cranbrook's Mayor George Hadad, who cut the ribbon officially opening the new \$183,000 school, said the structure was "a credit to the city."

The building complex features eight classrooms, auditorium, cafeteria, library and administration offices.

## Error in last issue

An article about Alberta's Indian Education Association's meeting in last month's issue stated that a resolution was passed to ask the federal government to offer substantial leave to teachers with five years' service to increase professional training. Of course, this should have read "sabbatical leave". With apologies, the editor regrets if this error indicated that teachers in Indian Schools are interested only in the pecuniary end of teaching, when in fact this resolution was intended to help raise the calibre of the teaching staff.